Numb. 69

The TATLER.

By *Isaac Bickerstaff* Esq;

Quid oportet
Nos facere, a vulgo longe lateque remotos?

From *Thursday September* 15. to *Saturday September* 17. 1709.

From my own Apartment, September 16.

IT is, as far as it relates to our present Being, the great End of Education to raise our selves above the Vulgar; but what is intended by the Vulgar, is not, methinks, enough understood. In me, indeed, that Word raises a quite different Idea from what it usually does in others; but perhaps that proceeds from my being old, and beginning to want the Relish of such Satisfactions as are the ordinary Entertainment of Men. However, such as my Opinion is in this Case, I will speak it; because it is possible that Turn of Thought may be received by others, who may reap as much Tranquility from it as I do my self. It is to me a very great Meanness, and something much below a Philosopher, which is what I mean by a Gentleman, to rank a Man among the Vulgar for the Condition of Life he is in, and not according to his Behaviour, his Thoughts and Sentiments, in that Condition. For if a Man be loaded with Riches and Honours, and in that State of Life has Thoughts and Inclinations below the meaneſt Artificer; is not such an Artificer, who within his Power is good to his Friends, moderate in his Demands for his Labour, and chearful in his Occupation, very much superior to him who lives for no other End but to serve himself, and assumes a Preference in all his Words and Actions to those, who act their Part with much more Grace than himself? *Epictetus* has made use of the Similitude of a Stage-Play to human Life with much Spirit. It is not, says he, to be consider'd among the Actors, who is Prince, or who is Beggar, but who acts Prince, or Beggar best. The Circumstance of Life should not be that which gives us Place, but our Behaviour in that Circumstance is what should be our solid Distinction. Thus, a wise Man should think no Man above him or below him, any further than it regards the outward Order and Discipline of the World: For if we take too great an Idea of the Eminence of our Superiors, or Subordination of our Inferiors, it will have an ill Effect upon our Behaviour to both. But he who thinks no Man above him but for his Virtue, none below him but for his Vice, can never be obsequious or assuming in a wrong Place, but will frequently emulate Men in Rank below him, and pity those above him. This Sense of Mankind is so far from a levelling Principle, that it only sets us upon a true Basis of Distinction, and doubles the Merit of such as become their Condition. A Man in Power, who can, without the ordinary Prepossessions which stop the Way to the true Knowledge and Service of Mankind, overlook the little Distinctions of Fortune, raise obscure Merit, and discountenance successful Indesert, has, in the Minds of knowing Men, the Figure of an Angel rather than a Man, and is above the rest of Men in the highest Character he can be, even that of their Benefactor. Turning my Thoughts as I was taking my Pipe this Evening after this Manner, it was no small Delight to me to receive Advice from *Felicia*, That *Eboracensis* was appointed a Governor of one of their Plantations. As I am a great Lover of Mankind, I took Part in the Happiness of that People who were to be govern'd by one of so great Humanity, Justice, and Honour. *Eboracensis* has read all the Schemes which Writers have form'd of Government and Order, and been long conversant with Men who have the Reins in their Hands; so that he can very well distinguish between Chimærical and Practical Politicks. It is a great Blessing (when Men have to deal with such different Characters in the same Species as those of Free-Men and Slaves) that they who command have a just Sense of human Nature it self, by which they can temper the Haughtiness of the Master, and soften the Servitude of the Slave. *He tibi erunt Artes.* This is the Notion with which those of the Plantation receive *Eboracensis*: And as I have cast his Nativity, I find it will be a Record made of this Person's Administration; and on that Part of the Shore from whence he embarks to return from his Government, there will be a Monument with these Words; *Here the People wept, and took Leave of* Eboracensis, *the first Governor our Mother* Felicia *sent, who, during his Command here, believ'd himself her Subject.*

White's Chocolate-house, September 16.

The following Letter wants such sudden Dispatch, that all Things else must wait for this Time.

SIR, September 13. *Equal Day & Night.*

'THere are Two Ladies, who having a good Opinion of your Taste and Judgment, de-
'sire you to make Use of 'em in the following Par-
'ticular, which perhaps you may allow very par-
'ticular. The Two Ladies before-mention'd, have
'a considerable Time since contracted a more sin-
'cere and constant Friendship than their Adver-
'saries the Men will allow consistent with the
'Frailty of Female Nature; and being from a long
'Acquaintance convinc'd of the perfect Agreement
'of their Tempers, have thought upon an Expe-
'dient to prevent their Separation, and can't think
'any so effectual (since 'tis common for Love
'to destroy Friendship) as to give up both their
'Liberties to the same Person in Marriage. The
'Gentleman they have pitch'd upon, is neither
'well-bred nor agreeable, his Understanding mo-
'derate, and his Person never design'd to charm
'Women; but having so much Self-Interest in his
'Nature, as to be satisfy'd with making double
'Contracts, upon Condition of receiving double
'Fortunes; and most Men being so far sensible of
'the Uneasiness that one Woman occasions, they
'think him for these Reasons the most likely Per-
'son of their Acquaintance to receive these Propo-
'sals. Upon all other Accounts, he is the last Man

either

' either of them would chuſe, yet for this prefera-
' ble to all the reſt. They deſire to know your
' Opinion the next Poſt, reſolving to defer farther
' Proceeding, till they have receiv'd it. I am,

S. I. K.

Your Unknown,

Unthought of,

Humble Servant,

Bridget Eitherſide.

This is very extraordinary, and much might be objected by me, who am ſomething of a Civilian, to the Caſe of Two marrying the ſame Man; but theſe Ladies are, I perceive, Free-Thinkers, and therefore I ſhall ſpeak only to the prudential Part of this Deſign, meerly as a Philoſopher, without entring into the Merit of it in the Eccleſiaſtical or Civil Law. Theſe conſtant Friends, *Pilades* and *Oreſtes*, are at a Loſs to preſerve their Friendſhip from the Encroachments of Love, for which End they have reſolv'd upon a Fellow who cannot be the Object of Affection or Eſteem to either, and conſequently cannot rob one of the Place each has in her Friend's Heart. But in all my Reading, (and I have read all that the Sages in Love have writ) I have found the greateſt Danger in Jealouſy. The Ladies indeed, to avoid this Paſſion, chuſe a ſad Fellow; but if they would be adviſ'd by me, they had better have each their worthleſs Man; otherwiſe, he that was deſpicable while he was indifferent to 'em, will become valuable when he ſeems to prefer one to the other. I remember in the Hiſtory of Don *Quixot* of the *Manca*, there is a memorable Paſſage which opens to us the Weakneſs of our Nature in ſuch Particulars. The Don falls into Diſcourſe with a Gentleman whom he calls the Knight of the *Green Caſſock*, and is invited to his Houſe. When he comes there, he runs into Diſcourſe and Panegyrick upon the Oeconomy, the Government and Order of his Family, the Education of his Children; and laſtly, on the ſingular Wiſdom of him who diſpos'd Things with that Exactneſs. The Gentleman makes a Soliloquy to himſelf, Oh irreſiſtible Power of Flattery! Tho' I know this is a Mad-man, I cannot help being taken with his Applauſe. The Ladies will find this much more true in the Caſe of their Lover; and the Woman he moſt likes, will certainly be more pleas'd; ſhe whom he ſlights, more offended, than ſhe can imagine before ſhe has try'd. Now I humbly propoſe, That they both marry Coxcombs whom they are ſure they cannot like, and then they may be pretty ſecure againſt the Change of Affection, which they fear; and by that Means, preſerving the Temperature under which they now write, enjoy during Life, *Equal Day and Night.*

St. *James's Coffee-houſe, September* 16.

There is no Manner of News; but People now ſpend their Time in Coffee-houſes in Reflections upon the Particulars of the late glorious Day, and collecting the ſeveral Parts of the Action, as they are produc'd in Letters from private Hands, or Notices given to us by Accounts in publick Papers. A pleaſant Gentleman, alluding to the great Fences through which we pierc'd, ſaid this Evening, The *French* thought themſelves on the right Side of the Hedge, but it prov'd otherwiſe. Mr. *Kidney*, who has long convers'd with, and fill'd Tea for the moſt conſummate Politicians, was pleas'd to give me an Account of this Piece of Ribaldry, and deſir'd me on that Occaſion to write a whole Paper on the Subject of Valour, and explain how that Quality, which muſt be poſſeſs'd by whole Armies, is ſo highly preferable in one Man rather than another, and how the ſame Actions are but meer Acts of Duty in ſome, and Inſtances of the moſt Heroick Virtue in others. He adviſ'd me not to fail in this Diſcourſe to mention the Gallantry of the Prince of *Naſſau* in this laſt Engagement, who (when a Battalion made an Halt in the Face of the Enemy) ſnatch'd the Colours out of the Hands of the Enſign, and planted 'em juſt before the Line of the Enemy, calling to that Battalion to take Care of their Colours, if they had no Regard to him. Mr. *Kidney* has my Promiſe to obey him in this Particular on the firſt Occaſion that offers.

Mr. Bickerſtaff *is now compiling exact Accounts of the Pay of the* Militia, *and the Commiſſion-Officers under the reſpective Lieutenancies of* Great-Britain: *In the firſt Place, of thoſe of* London *and* Weſtminſter; *and in Regard that there are no common Soldiers, but all Houſe-keepers, or Repreſentatives of Houſe-keepers in theſe Bodies, the Sums raiſ'd by the Officers ſhall be look'd into, and their Fellow-Soldiers, or rather Fellow-Travellers from one Part of the Town to the other, not defrauded of the Ten Pounds allow'd for the Subſiſtence of the Troops.*

Whereas not very long ſince, at a Tavern between Fleet-Bridge *and* Charing-Croſs, *ſome certain polite Gentlemen thought fit to perform the* Bacchanalian *Exerciſes of Devotion, by dancing without Clothes on, after the Manner of the* Præ-Adamites; *This is to certify thoſe Perſons, That there is no Manner of Wit or Humour in the ſaid Practice, and that the Beadles of the Pariſh are to be at their next Meeting, where it is to be examin'd, Whether they are arriv'd at Want of Feeling, as well as Want of Shame?*

Whereas a Chapel-Clerk was lately taken in a Garret on a Flock-Bed with Two of the Fair Sex, who are uſually employ'd in ſifting Cinders; This is to let him know, That if he perſiſts in being a Scandal both to Laity and Clergy (as being as it were both and neither) the Names of the Nymphs who were with him ſhall be printed; therefore he is deſir'd, as he tenders the Reputation of his Ladies, to repent.

Mr. Bickerſtaff *has receiv'd Information, That an eminent and noble Preacher in the chief Congregation of* Great-Britain, *for Fear of being thought guilty of Preſbyterian Fervency and Extemporary Prayer, lately read his before his Sermon; but the ſame Advices acknowledging, that he made the Congregation large Amends by the Shortneſs of his Diſcourſe, it is thought fit to make no further Obſervation upon it.*

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